

BUCHANAN'S Journal of Man

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The Journal Symposium.

The readers of the JOURNAL, if assembled in one congregation, would make a very interesting meeting, and some of them would have very interesting remarks to make, for which the JOURNAL has no space. Nevertheless, we may have a little symposium by giving about ten seconds on an average to each to express his greetings to the JOURNAL, so that each interested reader may see that there are many others who agree with him in sentiment. The most common expression of readers is that they cannot do without the JOURNAL, but that the surrounding community has too little enlightenment to appreciate it.

A correspondent from Australia may be allowed few minutes to send his enlightened views first from the antipodes as follows:

"BALWARRAH, VICTORIA, AUSTRALIA.

"Your JOURNAL has come with regularity, and its visits are eagerly looked forward to, for its pages bear most important matter that I have been waiting impatiently for years to get.

No. 2 has just arrived, and it is simply grand to see how the bewildering multitude of organs fall in, rank and file, according to law. You are certainly one of the favored ones of earth to be selected as the instrument for making known to the world such important and far-reaching discoveries. Your "Rectification of cerebral science, correcting the organology of Gall and Spurzheim," has already enabled me to understand some developments in my own head that always puzzled me before. I do earnestly hope that you will publish a large *chart of the head*, showing your new and far superior mapping; and also a life size bust. [The life size bust is published, and sold at \$5.00.]

I have brought your name and labors prominently before the public in the city of Ballarat, in addresses before the Science Society. I have aroused some interest in the subject of Psychometry.

I am much pleased at the prospect of the JOURNAL being doubled in size.

I think I told you something of our mediumistic powers as a family; and can now say that we have advanced considerably in development. Four of us are able to feel the symptoms of others; four of us have been written through; four of us are clairvoyant; six of us are clair-
audient. I often speak by spirit inspiration; spirits can hold direct conversation with me; when reading your articles lately on the correctness of Gall and Spurzheim, I had a long conversation with Spurzheim himself, who says that he and Gall heartily approve of the work you are doing, and have both assisted you in it. He also believes that you will be spared to place the matter fully and properly before the public.

When the JOURNAL is enlarged, I hope that a much larger proportion of space will be devoted to *your own invaluable discoveries* than in Vol. I., as they seem to me of decidedly greater value to the world than some of the other articles therein; especially do I hope to see the subject of *Pathognomy*, mentioned in No. 2, fully worked out in the next volume, as that is virgin ground.

With great admiration for your noble work, and intensely longing to learn as much as I can from you.

W. H. W."

The following quotations, as brief as possible, show the prevalent sentiment of the readers of the JOURNAL, whose letters are kept on file. They are worth reading for their variety of expression:

"I appreciate the JOURNAL above all other publications.—W. D. I. of Texas. Its value is far beyond money considerations.—J. W., Illinois. I appreciate your noble efforts for humanity.—Mrs. E. T., Illinois. It is far in advance of all others.—S. J. W., Ohio. Your independent scientific truths are in advance of most thinkers, and deserve to be in the library of all honest people.—J. S. W., Ohio. I am with you at any price.—Dr. J. D. M., California. Your enterprise finds in every respect my highest admiration.—M. F., California. For vigorous, clear, robust thinking it takes the palm.—T. M. A., California. I am more than pleased with it; the first two articles are worth a year's subscription.—J. S. H., Indiana. I feel it to be a great success in being able to obtain a JOURNAL to read containing such a high realm of knowledge.—W. K., Canada. I value it above every other progressive publication I have ever seen.—Mrs. S. P., Louisiana. I feel to thank and bless you for efforts to elevate and bless mankind. Your lever will be felt through all the coming ages.—N. T. B., Michigan. I admire your thought and expression.—L. C., Kentucky.

In manliness, candor, and justice to all schools and systems of thought and religion, as well as in the grand science of which it is the exponent, your little magazine is far ahead of any other paper, either conservative or radical, with which I am familiar.—A. G. M., New York. The most valuable and truly interesting magazine within our knowledge.—J. N. & R. M. S. You have the keynote and I bid you God speed.—A. S. C., M.D., Illinois. The world grows slow but surely; may you be spared to see your teachings more appreciated.—S. M. R., New York. I would not miss a number; I consider them invaluable, and hope you may live long to send enlightenment to us hungering mortals.—Mrs. A. L. N., Utah. Your highly instructive and supremely edifying JOURNAL.—D. O., New South Wales. Your JOURNAL seems to be the only thing that will satisfy my mind.—L. C. J., California. It gives knowledge not obtainable elsewhere.—W. B. K., Rhode Island. I have been more than pleased with it so far.—J. C., M.D., Ohio. I hailed your system as a priceless treasure.—H. W. M., Pennsylvania. It is like a mine of gold to all.—Mrs. S. C. S., Vermont. Until I learned of the JOURNAL OF MAN I found no response to the aspiration and ambitions of my soul. Now I see the light.—J. E. P. C., Minnesota. I would like to know more of your soul-elevating teachings.—C. S. W., Penn. The JOURNAL OF MAN is more appreciated than anything I read. I consider it the most advanced and most instructive publication in the world.—E. L. D., Texas. Our prayers are that you may live long, and your light may shine.—L. C. R. Your star shall shine brighter and brighter as the years roll on.—L. G., Vermont. Your elucidation of the inspirational faculties is worth a year's subscription.—N. G. S., Minnesota. Your JOURNAL has a great deal of solid food for thought.—Mrs. J. A. J., M.D. In which I am much interested, as in all that comes from your talented pen.—G. Z., Odessa, Russia. Eagerly I look forward each month for the JOURNAL, and regret much that it was not enlarged this year.—A. E. B., California. I cannot do without the JOURNAL.—J. R., Ohio. We like and admire the JOURNAL immensely.—S. S., California. I regard it as the best and most useful, and calculated to do more for the uplifting of humanity than anything I have had the pleasure of reading.—J. H. S., California. I feel much grieved and disappointed that circumstances have prevented its enlargement.—J. E. McD., Missouri. I miss the anthropological article more than anything else.—N. C., M.D. It is worthy of being enlarged fourfold.—H. E. R., New Mexico. I will do all I can for it.—R. W. C., New York. I cannot well do without it.—W. E. H., California. Wishing you all the success your work merits, which is immeasurable.—Mrs. E. B. C., California. I have been a subscriber to your JOURNAL OF MAN as far back as 1849. You have taught me much; I am with you in thought.—G. B. N., Ohio. Your mental eye is singularly strong and clear.—D. E., M.D. A periodical so filled up with good things as the JOURNAL has been.—G. W. K., Ohio. It is well worth \$2.00.—T. M., California. I think the truths which it teaches are of the highest importance to mankind.—M. V. G., Canada. Humanity is much in need of the thoughts advanced by it.—H. F. R., Indiana. Great will be your reward hereafter.—L. B. S., New York. My brotherly appreciation for you, and my humble appreciation of your profound scientific character.—S. E., M.D., England. It is a great help to me.—H. A. A., Michigan. In drawing on my own experience, I find much to confirm the truth of which you have given a glimpse.—N. P., M.D., Pennsylvania. Representing the most advanced thought of the age.—C. C. S. This is the best thing I have found yet.—C. M. F., Wisconsin. I am much pleased with your manner of handling the subject.—H. A. C., Pennsylvania. I admire the magazine very much.—Mrs. O. F., New York. It is a JOURNAL of inestimable value to me, and has no peer.—Mrs. M. C. H. I esteem your efforts as a luxury, as well as a mental need, and rather than do without the periodical, I have concluded to drop off two other very good papers.—E. D. B. Your JOURNAL is the grandest and most profound exponent of the true philosophy of life ever presented to me.—W. B. F., M.D. It is a feast of fat things.—G. W. K. Be it yours to correct the errors.—L. L. S., Iowa. I would be glad if you could enlarge to double its present size, and weekly instead of monthly.—Mrs. L. A. D., Texas. My wife is more than gratified with the JOURNAL; she is delighted.—G. W. G., Connecticut. Sincere regret I feel about your decision to postpone the enlargement. That you may live long to bless humanity as heretofore is the earnest prayer of M. F., California. Your lecture on mind

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The Heroism of War and the Heroism of Peace.

War is not all brutality and ferocity. It involves a generous surrender of life and all that makes life attractive to the supposed demands of patriotic duty. "I see them on their winding way, Above their ranks the moonbeams play," is the language of the poet — but it is a way that leads to fatal diseases, wounds, suffering and death, for which there is no adequate return. Costly and terrible is the strife; desolation and poverty are its chief rewards, except when freedom demands the sacrifice, as in the American Revolution — then a sacred memory remains.

Their shivered swords are red with rust,
Their plumed heads are bowed,
Their haughty banner, trailed in dust,
Is now their martial shroud—
And plenteous funeral tears have washed
The red stains from each brow,
And the proud forms by battle gashed
Are free from anguish now.

Rest on, embalmed and sainted dead!
Dear is the blood you gave—
No impious footsteps here shall tread
The herbage of your grave.
Nor shall your glory be forgot
While Fame her record keeps,
Or Honor points the hallowed spot
Where Valor proudly sleeps. — *O'Hara.*

Why, alas, why is it, that when millions are willing to lay down their lives to satisfy the rivalry of nations, or sections of any great country or political parties, or to gratify national animosities, so few are willing to risk either life or comfort, or even the noxious superfluities used only for ostentation, for the achievement of far nobler purposes? How many are willing to peril their lives to conquer our country's greatest and most murderous foe, intemperance; or to conquer the brutality, poverty and crime, that result from the lack of a true education?

How many are willing to toss into the treasury of benevolence their useless superfluities, to aid in the establishment of "The New Education," which would place America far in advance of all the nations that have lived and died without advancing more than a snail's pace the progress of humanity.

"O, thinkers to-day! 'neath the light that is brought
From yonder fair highlands of bliss,
Ye stand by the wonderful ocean of thought,
On your brow is the Infinite kiss.

At your feet lie the gems that the tidewaves bestow,
As onward they roll in their ebb and their flow —
The pearls that are balm for humanity's woe —
The joys that so many souls miss." — *Emma Train.*

In the "New Education" the pathway is plainly pointed out for the redemption and elevation of the race. Its statement is so clear that it wins the admiration of all who read it. But who in the quiet times of peace, when the almighty dollar is our god, is meditating seriously upon the redemption of humanity?

Not the millionaires—they are seeking additional millions: not the editors—they are seeking to magnify their journals, and sail before the breeze of popularity; not the legislators—they are seeking to *follow*, not to lead, the multitude; not the literati—they are obeying the primary impulses of a false education, and also endeavoring to float with the tide of popular opinion. The mighty magnets that draw mankind along, draw them downward, not upward. The greatest magnet is GOLD, which is an ever debasing power, to stimulate avarice and deaden every noble sentiment. The other magnet is the embodied stolidity of the multitude, politely called public opinion, or "*vox populi, vox Dei*," but more correctly called by Douglas Jerrold, "the average stupidity of mankind." Yes, the "average stupidity" is the proper word for that blind attachment to all that has been inherited from an ignorant past, and that sturdy opposition to new ideas, which, unable now to resist them by fire and sword, resists them by official scorn and the social cold shoulder.

The greatest change in the basis of philosophy, in the enlightenment of science, and in the renovation of religion and morals that has ever been suggested to mankind, is embodied in the new Anthropology, to which millions will hereafter look as the dawn of a new civilization; but who in society to-day has either sufficient amplitude of soul to realize its power to bless humanity, or sufficient moral courage and disinterestedness to devote life and all its means to the introduction of the new era?

War has its heroism, when the tiger elements of humanity are roused, and the battle-field of Gettysburg will long tell to future generations the wild heroism of the blue and the gray, when they rushed in mighty battalions to the carnival of Death. Their marble monuments will speak to a remote age; but where, alas, will be the monuments to the heroes of peace. They have not been erected, for the heroes have not appeared. The race of Apostles and martyrs, who could stand alone and die alone, without the whirlwind power of the multitude to bear them on, is a bygone race. The pulpit knows them not, the forum knows them not. College and church are on a lower level, and send forth their pupils, not to noble and heroic lives, but into the turmoil and swirl of ambition and avarice for selfish ends, to crown a life of rivalry and grasping accumulation with an old age of heartless ostentation, that insults the poverty and misery on which their lordly mansions look down.

The age is not *destitute* of peaceful heroism, but it is dormant and

unenlightened. It has been drugged into paralysis by the colleges, the theological seminaries, the atmosphere of trade and fashion, and the benumbing power of half-paid toil. There are women by thousands, who, if led into the work of social redemption, would be as heroic and self-sacrificing as ever were the Sisters of Charity in times of pestilence; and there are men, too, who need only to be enlightened, and if the JOURNAL OF MAN can reach these worthy souls, the truth shall be made clear to their apprehension.

“Therapeutic Sarcognomy,” the “Manual of Psychometry,” the “New Education” and the College of Therapeutics are sowing the seed for future harvests that shall cover the earth.

Lo! the world is rich in blessings :
Earth and ocean, flame and wind
Have unnumbered secrets still
To be ransacked when you will
For the service of mankind.
Science is a child as yet,
And her power and scope shall grow
And her triumph in the future
Shall diminish toil and woe ;
Shall extend the bounds of pleasure
With an ever-widening ken,
And of woods and wildernesses
Make the homes of happy men.

Standing still is childish folly,
Going backward is a crime;
None should patiently endure
Any ill that he can cure.
Onward ! keep the march of time.
Onward ! while a wrong remains
To be conquered by the right,
While oppression lifts a finger,
To affront us by his might;
While an error clouds the reason
Of the universal heart,
Or a slave awaits his freedom,
Action is the wise man's part. — Mackay.

Glimpses of Religious Conditions.

The American people have to face the question whether public unsectarian education shall be maintained, or whether, by enlarging the power of sectarian Catholic schools, the future of this country shall be surrendered to the hereditary foes of every species of liberty. A Catholic University is founded at Washington, starting with \$300,000 and expecting to run to many millions, of endowment. Its founders feel the spirit of the age encompassing them around—an age in which the Pope has lost his power, is unable to make any one kneel in the streets or to punish a heretic—an age in which all Mexico has overthrown its church and France is in a semi-hostile attitude—and with their old Jesuitical skill they talk smoothly in the language of freedom. Bishop Spalding talks of freedom and tolerant co-operation, as if he were a Protestant—as if it were not the invariable rule of his Church, often proclaimed, to crush all heresy by force in blood wherever it has unrestrained power.

The power has departed. It dares not say to Dr. McGlynn, as of old, "May the Father who created man curse him! May the Son who suffered for us curse him! May the Holy Ghost who was given to us in baptism curse him! May all the angels, archangels, principalities and powers, and all the Heavenly armies, curse him! May the Son of the living God, with all the glory of his majesty, curse him! and may Heaven, with all the powers which move therein, rise up against him and *damn* him!" &c., &c., to the end of the long-drawn-out Anathema Maranatha. This is ended, but the same organization, unchanged in heart, retains its grip upon humanity, and the sectarian school is the bond to perpetuate that grip. In the address of the Rev. Father Chiniquy, the ex-priest, to an immense audience that crammed Music Hall in Boston, he said that Protestants were asleep on this question; but the Church of Rome never slept, and in ten years America will be ruled by Rome. But it cannot be. Catholicism decays in the sunshine of liberty, and the superstitions that are decaying even in Italy and Mexico cannot flourish here. The attempts that some priests have made to bully their congregations, and threaten or excommunicate members for not supporting the Catholic schools, will increase the spirit of rebellion, which sustains such men as McGlynn.

Even in Catholic Canada, the proposition to erect a colossal statue of the Virgin Mary, in Montreal, excited such a storm of opposition that the Archbishop has withdrawn the proposal. The Pope's interference in Irish politics against the policy of the League is doing much to weaken his hold on the Irish.

The agitation against Catholicism continues in Boston at the Tremont Temple. Rev. James M. Gray had the most enthusiastic applause of his large audience on the 8th of July. He said that the story of the Inquisition is never to be forgotten—that the *Western Watchman* advocated punishment for heresy and that the *Boston Pilot* had said there could be no good government without the Inquisition, wisely designed to guard the true faith!! Nevertheless, the church has tact enough to appear to conform to the spirit of the times, and the address of Bishop Spaulding at Washington, in reference to the Catholic University, contained sentiments of wonderful liberality for a Catholic.

As for coming changes, the Rev. H. O. Pentecost said, in an address at Boston: "Theology will never again be what it was before Charles Darwin lived and died. Orthodoxy will never again give birth to another Calvin, and theism will never raise another Parker. The new thought may retain the old name, but theologians will never be able to think again in the old ruts."

The sternest form of Orthodoxy, that maintained by the Presbyterian Church, feels the spirit of the age and is changing its aspect.

The drafting committee of the Presbyterian Church of England has revised the old cast iron Westminster Confession, reducing the thirty-three chapters to twenty-three, putting them into plainer and less ferocious expression. They do not now say that for total depravity mankind are "bound over to the wrath of God and curse of

the law, and so made subject to death, with all miseries, spiritual, temporal and eternal." That is all left out. The predestination to damnation is substantially abolished, as they say "God willeth that all men should be saved and come to a knowledge of the truth, and that the gospel of forgiveness and eternal life is freely offered to all men." They even say that Christ came to save the whole world. What a revolution in theology is this. They have even advanced towards evolution, changing their old six days phraseology to the following:

"God was pleased in the beginning to create the Heavens and earth, and through progressive stages to fashion and order this world, giving life to every creature." Verily, the world moves.

It is common to vaunt the superiority of Christian nations, and to refer to national character as an evidence of the merit or demerit of a system of religion. To some extent the theory may be true, but in reality, character depends far more on the hereditary organization and qualities of a nation, than upon its religious faith. The modern European is substantially the same as the barbarian Germans, Gauls, Goths, Angles and Picts, who had not heard of Christianity, and in many cases we find unnumbered millions, who, without Christianity, have led kinder, gentler, worthier lives, than the people of Christian nations. The native Americans of Mexico and South America were as lambs before the wolfish Spanish Catholic invaders. Japan and large portions of Asia present a more peaceful and harmonious population than Europe.

The moral code of ancient Egypt, judged from the "Book of Redemption," was superior to that of the Jews. The confession presented for the Spirit covers many virtues, such as: "I have not murdered"; "I have not committed adultery"; "I have not stolen"; "I have not blasphemed"; "I have not reviled the face of the King or my father;" "I have not told falsehoods in the tribunal of truth"; "I have not calumniated the slave to his master;" "I am pure"; "I have not privily done evil against mankind"; "I have not afflicted men"; "I have not caused fear"; "I have not told falsehoods"; "I have not withheld milk from the mouths of sucklings"; "I have not been idle"; "I have not played the hypocrite"; "I have not corrupted man or woman." Finally, the Egyptian code has a virtue never dreamed of in any other, and certainly not practised in Christian churches — "I have not multiplied words in speaking"!! What a happy deliverance it would be, if all who speak and write in English, whether in sermons, prayers, books, essays, speeches or private gabble could be subjected to this law.

How were Christians once taught to hate Mahomet and the Moslems — to despise the "unspeakable Turk," and yet how do the characters of the two parties compare? An old traveller, A. Y. E., writing in the, *Golden Gate* says: "The truth is, the 'unspeakable Turk' is just as far ahead of his Christian surroundings in true civilization, as the ancient Greek was beyond the Goth. During many years in the Levant, I was never overreached by a Turk. Cheating and swindling were considered exclusively Christian or Jewish virtues, both obeying the divine injunction 'to spoil the

Egyptians,'—‘to spoil’ being a strictly scriptural verb, is recognized throughout Christian Europe as divinely justifiable in its application to the ‘unspeakable Turk,’ who would be abandoned to Russia’s rapacity in a moment, if it were not for the ‘balance of power’ problem.

“During years of commercial intercourse in the Levant, I always received the kindest courtesy. Hafiz Pasha, then Governor of Constantinople, the exigencies of my business requiring it, procured for me an imperial firman to pass the Bosphorus day or night, at any time when my ship was cleared at the custom house; and my clearance was always ready, even if the last bale was discharged at midnight, so that no detention might arise, but every facility be afforded for the successful prosecution of my infant enterprise, to wit: the conveyance of merchandize in our fleet of screw steamers between Mediterranean ports—these the first that had navigated those seas.

“Certainly European, and even Republican officials might advantageously take a lesson in commercial courtesy from effete Turkey. The ‘unspeakable Turk’ does not harass commerce. His simple *ad valorem* fiscal laws are readily understood; his officials are polite; his ports are free. Alexandria, Smyrna, Constantinople, Erzeroum, Sinope, and Trebijonde are (or were) absolutely free of port charges, except trifling light-house dues; without vexations, exactions, or arrogant seizures for trifling or technical fiscal violations; no red tape bandying from one insolent official to another; but, on the contrary, every courteous facility afforded for the encouragement of commerce.

“The ‘unspeakable Turk’ might also be advantageously considered in his treatment of women. Unmolested, they, with their children, troop through the bazaars of their cities, or enjoy their picnics on the Asiatic banks of the beautiful Bosphorus, on the ‘sweet water’ above Scutari, or on the European side towards Therapia; utterly safe—no hoodlum’s life would be worth an hour’s purchase that dared molest them—and, although they can not participate, except in a screened gallery, in the religious ceremonies of the Mosques, neither are they expected to spend their time and exertions in church fairs, for the benefit of a priesthood who afterwards, by a vote of 249 to 173, expel them from their Conference.

“The Turk is kind to his dependents, and polygamy, although legal, is not universal. Hafiz Pasha told me that he never had but one wife. He introduced his children to me, whom he appeared to regard with the tenderest affection. A welcome visitor at the palace, I had opportunities of seeing much of Mussulman life. The brother of my purser, Margosian, was the Pasha’s dragoman, who had instructions to furnish me with a Kavass, when I desired to visit the Mosques, or other institutions not otherwise accessible to the Giaour. On all sides I found courtesy; I saw no rowdyism; and certainly a Turkish city will compare favorably under any aspect with the Christian cities of Europe or America.

“To be sure they do not disturb non-communicants and sick people with the clanging of the Sunday bells; although the Muezzin, from the minaret, may call the faithful to their prayer, yet their civilization,

so far as I could observe, was infinitely superior to the wretched Greeks and Russians in their neighborhood. They do not persecute the inoffensive Jew that finds a safe asylum in their midst ; they never burn heretics by the thousands ; how then do they deserve the *soubriquet* bestowed by the 'G. O. M.' and his obsequious echoes ? Simply this, that the 'unspeakable Turk' repudiates the Christian three Gods with innumerable prophets, finding each one sufficient. 'Allah il allah.' 'God is great ; there is but on God, and Mahomet is his prophet.' He does not advoacte, injustice as Christians do ; he is not cruel ; he is not discourteous and insolent to his inferiors and dependents ; he is not a hypocrite.

"In conclusion, I will quote from the Enclycopædia of commercias anecdotes on 'Mohammedan Mercantile Morality :' 'In some of its phases Mohammedan mercantile morality exceeds in its scrupul lousness that of any other people, whatever their religious character or creed. A mercantile firm in Salonica had bills to a large amount on the principal inhabitants and merchants of the place, which, with their books and papers, were destroyed by fire. On the day following a prominent Turk, who was largely in their debt, went in person and told them that, having heard their papers were destroyed, he had brought a copy of his account with them, and fresh bills for the amount due. This example was followed by all the Turkish debtors to them ; and it does appear to be intimated that this course was one that they had ever learned from the Christian traders in their country.' Might not these Christians learn a good lesson from even the 'unspeakable Turk ?'"

A manly race behaves well under any system of religion, but a weak, credulous, impulsive and ignorant population are liable to every form of superstitious folly. There never was a better demonstration of this than the recent outbreak in Spain, which is thus described by a correspondent of the *London Chronicle* :

THE RELIGIOUS CRAZE AT MALAGA.—"Your readers may remember that some time ago I drew attention to a very remarkable phase of religious fanaticism in the little village of Torrox, in the province of Malaga, which led to a State prosecution. The devotees of the religion, I may call to mind, took it into their heads, or, rather were led to believe by their leader, a woman who declared herself a prophetess, that the highest form of religion was to conduct the mundane affairs of this life in the simple garb of Adam and Eve before the fall. This was bad enough, and led, as I have said, to the intervention of the Crown ; but it was not their only divergence from the ways of ordinary mortals, another portion of their doctrine being to inflict upon themselves wounds in the hands, breast and feet, such as are shown in representations of the crucifixion. They also burnt all, or nearly all, their worldly possessions, in the belief that a higher power would provide them with food. Their behaviour, indeed, was such that, as stated, the Government felt called upon to interfere, and a day or two ago a number of leaders of this strange sect were put upon their trial. Already the most extraordinary revelations have been made, apart from what may be called the spiritual manifes-

tations which these misguided people declare have been made to them. The most interesting feature in connection with the trial has been the experiments in hypnotism which have been made on the defendants by medical specialists—this being the first time hypnotism has been resorted to in Spain in the interests of justice.

"In nearly every case the defendants proved to be 'good' subjects. Many of the experiments tried by the doctors were of the most extraordinary character. One of the accused, for instance, when in a state of hypnotism, on being ordered to perspire, broke out almost instantly in a state of profuse perspiration, while another, who was ordered to ascend a very high mountain, being the while in an ordinary room, behaved as if he were actually climbing, his breathing becoming difficult and his heart beating violently. When this man was told that he had reached the summit, and might rest awhile, the symptoms of exhaustion gradually disappeared. Others were pricked with long pins, and gave no evidence of feeling what was being done to them. The trial will last several days longer, and will probably result in merely nominal punishment being imposed upon the accused, who, for the most part, seem to be merely harmless, weak-minded people."

The *Chronicle* says, editorially: "A few months ago a woman, a native of the village of Torrox, declared that the Virgin Mary had appeared to her and had ordered her to preach a new gospel for the salvation of mankind, as the end of the world was at hand. The woman's story seems to have been believed without hesitation, and soon the whole village was in a state of religious frenzy. The woman preached in favor of the abandonment of earthly possessions, and advocated a return to the mode of life and habits of primitive man.

"During the height of the frenzy a large fire was lighted in the village, into which the converts to this fantastic superstition threw their valuables, furniture, and clothes; men, women, and children dancing and shouting around the fire in a state of nudity. Warned of what was going on, the local gendarmerie arrived only just in time to save the infants from being thrown into the fire by their frenzied mothers, and to prevent the houses of the villages from being set on fire."

The ignorant and degraded peasantry of Russia have furnished material for a large number of crazy sects: "About twenty-five years ago a new mystical sect appeared in Russia, called the 'Jumpers.' The principal dogma of this sect is the descent of the Holy Spirit upon believers. This descent takes place only upon the elect during religious meetings, and takes place continually only upon two or three persons in each meeting. Habitually it occurs only at the end of a meeting, when all have been suitably prepared by prayer. The signs of His presence are chiefly an unusual pallor of the face, quickened breath, then a swaying of the whole body, then the persons begin to tap rhythmically with their feet, and then follow jumpings and violent contortions, and in the end they fall heavily to the ground. All this does not always follow in the same order. Some of the be-

lievers sway, and then, springing on the benches, begin to jump. Others fall from the benches to the floor, and there remain stretched out for a whole hour or more. Others march around the table with theatrical stride shaken by hysterical sobs. And while twirling in their places, throwing themselves about, falling on the ground, or raising themselves again, they retain a fixed look of great solemnity and seriousness imprinted on their faces. The meeting ends with a fraternal greeting, the teachers and apostles embracing each other and then retiring to the opposite sides of the room. Then the brothers and sisters come to them successively, throw themselves on the ground three times before them, and embrace them three times. This fraternal greeting lasts sometimes an hour or two, and the number of kisses each brother and sister receives reaches a hundred or more."

The ignorant population of Italy, Spain and Mexico supplies all the conditions for every species of imposture. Lately in Guadalajara, Mexico, a Spanish adventurer told the rich merchants that he could transform the baser metals into pure gold. He readily formed a stock company and got the money advanced, and having secured that, he left the city.

The European news states that "The priest of the village of Canicatti (Sicily) a Sunday or two ago preached a sermon upon the terrors of the Inferno, and in the midst of his discourse he suddenly stopped and exclaimed in tragical tones, 'Ecco il diavolo!' And there, sure enough, was seen standing near the pulpit a very fierce-looking demon, all black, with two great horns on his head and a long tail trailing upon the floor. In an instant there was a panic among the superstitious congregation, and in the struggle to reach the doors many women were injured, while others became ill from sheer fright. The judicial inquiry which at once followed plucked the heart out of the mystery. The priest, thinking to give 'actuality' to his sermon, had got up one of his acolytes in the semblance of the devil of tradition."

In the most enlightened communities the materials of fanaticism may be found. A despatch to the N. Y. *Herald* of May 17, from Atlanta, Ga. says: "The Salvation Army is playing sad havoc with family circles in Atlanta, and no end of divorce suits among respectable people have grown out of its presence here. Numbers of petitions have been sent to the chief of police and to the mayor, and even to the governor, to force the army out of town, but all to no effect, and the Salvationists march the streets nightly. W. S. Withers, a prominent business man, who owned large iron works in the city, has become so infatuated with the army that he has quit business entirely, having put out the fires in his furnace and closed his shops."

In a more enlightened population superstition shows itself in dogmatism. Thus, in England, Spurgeon, the leading preacher of London, says, in opposition to the Baptist Union, which is more liberal: "If God had intended progressive theology he would never have given us a book; or, if he had, he would have made an arrangement

for successive editions. The mouth of the Lord hath spoken it ; that settles it. They may speak about it as being stereotyped if they will. So it is ; but when you have reached perfection you cannot go beyond it. Moreover, the book which contains this gospel was sealed, sealed in the most solemn manner by this closing sentence, 'If any man shall add unto this book God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his name from the Book of Life, and from the holy city, and from the things which are written in this book.' I regard, therefore, the gospel of our Lord Jesus Christ to have come to us an absolutely perfect thing, and to abide like the God who gave it, without variableness or shadow of a turning till Christ himself shall come. I cannot perceive, as I search through Scripture, any hint given us that there would be further discoveries, and that we should improve upon the knowledge of the apostles ; but there is an intimation that there shall come in the last days mockers, walking after their lusts. I see plenty of intimations of a departure from the faith. There is not a hint of fresh doctrine having to spring up."

On the other hand, the Bishops of Manchester and Bedford are for progress. According to the Manchester Sunday *Chronicle*, the Bishop of Manchester, a few months ago, said : "The criticisms of scientists have induced Christians to examine more closely God's Word, with the result that they have discarded some old views." "The language of the Bible," added the Bishop of Bedford, in the same church on the same day, "was most evidently not intended to teach scientific truth or to help scientific discovery, but was the language of appearances, describing things not as they were but as they seemed." Yet another preacher, in the course of a sermon delivered in Manchester last Sunday, asked : "How had science served religion in regard to God?" Which question he forthwith proceeded to answer as follows : —

"It had shown them that there was no such God as man in his childhood imagined. The generalizations of science had been influential over theology, had profoundly modified its theories and conclusions until everyone of its old conceptions had become foreign to us, and impossible for us, and had fallen away. . . . Man was no more a fallen creature, laboring under an old inherited curse ; he was an ascending being, slowly working out his emancipation from the instinct of his position among the brutes."

It must be stated, however, in common fairness to these very reverend gentlemen, that their utterances of last Sunday were delivered under exceptional circumstances. Their churches were filled with members of the British Association for the Advancement of Science — men whose peculiar prejudices as to the reliability of the first chapter of Genesis had to be honored and catered for. And so, being afraid to argue the cause of Genesis against geology, the perplexed prelates adopted the desperate expedient of throwing the whole of their theological ballast overboard and of loading with the for this occasion, with a scientific cargo."

Is it any wonder, that in view of the persisting fanaticisms and the stubborn dogmatisms that are still called Christianity, though unworthy of the name, that the bold unbelievers of the *Westminster Review* say in a late issue, that the greatest obstacle now existing to the advancement of pure morality, freedom and social well-being in the United States" is "the popular religion"; and what the *Westminster Review* says expresses what many hundred thousands, if not millions, think and say, if we judge only from the language of the press. Yet, in this strife between belief and unbelief, as in most other contentions, neither party is destined to triumph, for neither party is entirely right. *Parties* are never absolutely right.

The probability is that in the coming time, the Church, having dropped overboard all its superstitions, will accept not the negations of physical scientists to which it is yielding now, but the new philosophy which comes with ANTHROPOLOGY, when, with a far more vivid faith in eternal things, a higher conception of all its duties, and a more absorbing love, it will become in reality what it has pretended to be. The doctrines of THE JOURNAL OF MAN are not the mere statements of abstract truths, but when fully developed will prove to be a guide to a noble life on earth and a glorious immortality. But cities are not built in days, and the full development of so grand a philosophy will require years.

Progress in Portugal. Capital Punishment Abolished.

(For THE JOURNAL OF MAN.)

The kingdom of Portugal attracts little attention from the world to-day, except as the eye of the student in glancing over the pages of history is arrested by her great achievements in the past. Yet at the present time Portugal is silently exerting a humanitarian influence which is certain in time to affect other nations, and is worthy of our attention.

The people of that country are pacific in disposition, intelligent, liberal and progressive. Their king, Don Luis, is a most liberal minded, kind hearted and extremely well educated person. He has accomplished the most difficult feat of translating Shakespeare into Portuguese. Don Pedro of Brazil, his uncle, is well known for his literary and scientific attainments, as well as the beneficent administration of the affairs of his empire.

While Spain and all countries settled by her are always in a state of ebullition, turmoil, and often bloodshed, Portugal and her great sister, Brazil, are always quiet, stable, and pacific.

When Brazil declared her independence, unlike the course England pursued towards her colonies, Portugal acquiesced, and the bond of friendship existing between the Brazilians and Portuguese is so close, that, despite all the efforts of the English to obtain an ascendancy in Brazil in commerce, the Portuguese hold their own without effort, and they are reported to have 70,000 commercial houses in the city of Rio de Janeiro alone.

Though the Portuguese use wine, a drunken person is a rarity. In the city of Lisbon, which is as large as Boston, in a year's time a drunken person is not seen, except it be some foreign sailor.

The government exercises a rigid censorship over the business in wines, and wherever adulterated or fortified wines are found, the barrels or pipes are promptly broken and the contents emptied into the streets or the sea. This, together with the fact that the people are accustomed to good wine from childhood, and thus have no inclination to abuse the use of it, accounts for their sobriety. Besides, they consider it a disgrace to take too much wine. There are nearly 8,500 Portuguese in Boston, yet there is no record in the courts of any charge against them of any grave offence, such as murder, arson, forgery, robbery, etc.

Creditable as the foregoing is to the Portuguese as a people, there is one other fact that does great honor to their humanitarian, progressive spirit, and marks a new era in the world's advancement in the path of true ethics and reform.

In 1867, the death penalty was abolished in Portugal.

It was not till the third year after, that any appreciable change occurred, and since then, year by year, murders have decreased in number till to-day they are not more than half of what they were, and are far below that of other countries, making allowance for difference in population. Switzerland followed the example of Portugal in a few years, and beneficial results followed; but we are not able to give figures. The method pursued by the Portuguese was to send the convicts to the penitentiary for three to five years, and besides attending to their religious training, instructing them in such branches of industry as would enable them to support themselves, and then sending them to their colonies in West and East Africa. This plan worked well, and in many instances these people became useful and respected members of the community in which they lived. In the Province of Angola, West Africa, there was one person of this class whom the governor-general consulted on several critical and important occasions.

In time, however, it was found that it was not for the best interests of the colonies to bear the name of being penal colonies, and the law abolishing capital punishment had worked so well, that a new law was enacted.

By this law, murderers are sentenced to twenty years in the penitentiary and are not employed upon public works, but are given a religious and industrial education.

At the expiration of the sentence they go free, with two-thirds of the proceeds of their labor to start life anew.

It is asserted that the instance is rare where one of these ever appears in court again, charged with any crime.

Portugal has succeeded so well in this matter, that recently the Italian government introduced a bill into their Parliament with the same object in view, the abolition of capital punishment.

Thus it may be seen, that in inaugurating such an important humanitarian improvement, and proving its practicability, Portugal has

solved a most important problem, and made it possible for the world to engage in a great reform, while the fact that so important a power as Italy is now moving in the same direction makes it probable that the movement may be taken up by more important European powers.

It shows what power for good may be exerted even by the smaller members of the great family of nations.

We are indebted for many of the foregoing details to the kindness of the Portuguese consul in Boston, Sr. Manuel, P. F. de Almeida, a gentleman of education, experience, and well informed in matters pertaining to his country and his people.

He claims that if one man has no right to take the life of another, neither have a number of men the right. That the shedding of blood begets the desire to shed blood, and stimulates the very crime that is to be stopped by capital punishment. Certainly the results of the abolition of capital punishment in Portugal prove the truth of his claims beyond a doubt.

BERTRAM SPARHAWK,

Late Consul at Zanzibar,

[The excellent character of the Portuguese nation is still further illustrated in the liberal legislation of Brazil, and its kindly treatment of its colored population, many of whom occupy honorable social positions. A law for gradual emancipation was passed in 1871, and in 1885 a more effective law was passed, freeing all on arriving at the age of twenty-one. Adult slaves were emancipated by purchase at a certain valuation, and societies were organized for their emancipation by purchase. But the Emperor insisted on more immediate emancipation, and during his tour in Europe, the present year, the bill for immediate emancipation was passed, under the influence of the regent, his daughter, Isabella, to whom much credit is due. The emancipated negroes are required to remain on the plantations under wages until the next crop is gathered, but no compensation is allowed to the owners. Thus 1,500,000 have been emancipated without any disorder. Slavery, as managed in Brazil, has been more humane than in other slave-holding countries.—Ed. JOURNAL.]

Inspiration in Art, as Shown in the Past.

BY A. G. MARSHALL.

It may be safely assumed that the clairvoyant and intuitional faculties are more or less active and potential elements in the accomplishment of everything requiring the use of the psychic powers, whether consciously exercised or not. And it may also be held as self-evident that these faculties are manifested chiefly on the line of each individual's most prominent mental characteristics, rising, in favored cases, to inspiration, and in others assisting the mental operations to a greater or less degree. Everyone is familiar with examples which will illustrate these statements. "Social instinct," "tact," "good judgment" of persons, characters and things, "business talent," "mechanical, musical, literary, scientific or artistic genius," are among the terms used to denote such instances by people whose materialistic way of regarding things robs the words to them of the best half of their meaning.

It is in the sphere of Art that the writer would call attention to a few facts which he has discovered through the study of its history; and he does this simply to indicate a field where minds more versed in the science of man and with better opportunities for research may bring to light much of interest and perhaps of value to the future anthropologist.

The life and character of all races and nations have been more or less perfectly reflected by their architectural, plastic and graphic arts ; in some cases better portrayed and better preserved to us than by their literature. Certain nations have produced sculptors and painters whose genius has been such that the world, by common consent, has called them "inspired." This paper is in the nature of a query, partly answered by the study of one phase of the subject only, what claim some of these artists have to the appellation in its higher sense, and what benefit the anthropologist may derive from the study of their works. The point which the writer considers one of the chief evidences of inspiration in the representation of humanity* in art, and *divinity* in art as well, is one which has only been demonstrated scientifically in the present century, by Dr. J. R. Buchanan, and thus could only have been known through some intuitional faculty or special revelation to the artists who made use of it. This is, together with a lofty type of head and countenance, the truthful representation of the external appearance of highly developed organs of intuition and clairvoyance in works embodying the artists' conceptions of divine and heroic personages. The writer believes that many examples will also show, in the light of anthropological examination, a complete cerebral representation so far as is possible in marble or paint of the psychic qualities appropriate to the characters portrayed, with a perfect correspondence between the psychic and the physica attributes, though from his own limited knowledge of sarcognomy and lack of opportunity as well, he must leave the verification of this point to others. But he has been strongly impressed with the evident knowledge displayed in the correct location of the above named faculties, and does not hesitate to call this knowledge inspirational, especially when the portraits of the artists themselves are brought into evidence.

The most ancient representation of the human face and form which have sufficient artistic and scientific value to be considered in this connection are Egyptian ; and it is remarkable that the earliest examples known are the truest to nature, the art of that people, after its attainment to a certain freedom and a surprising skill in superficial portraiture, being moulded and bound by priesly canon into a lifeless form, inflexible as a mummy, in which it continued for perhaps 3,000 years, until it was lost in the debasement of the Ptolemaic period. The heads of the portrait statues show but little of the higher faculties. They are calm, contented, practical, unimaginative, with, however, a breadth of temple indicative of impressibility, but as shown by the softly sensual forms of the lower face, it was an impressibility mainly in the earthward direction. The gods are either deified monarchs, or but little elevated above national type, their unsurpassed grandeur of magnitude and expression of eternal repose constituting their only claim to ideality. It would be an interesting

* Besides the arts which reproduce the human form instances in other branches, particularly in modern landscape and ancient and mediæval architecture, will afford to certain minds evidences of inspiration. But in these cases the connection is too subtle, requiring a double translation through the poetic and imaginative faculties, to be demonstrable to popular understanding.

study to compare scientifically the recently unearthed mummies of the Pharaohs with their colossal stone portraits, and to turn the light of Psychometry both upon their lives and into the mysteries of the pyramids, the titanic temples and the "eternal dwellings" where the mummies awaited resurrection. The art of the Assyrians and Persians is less worthy of research for our present purpose, being, so far as the human form is concerned, occupied chiefly with brutal characteristics and cast in too conventional a mould. The Hebrews might have left something worthy of profound study had not their religion forbade all development of Art to preserve the people from idolatry, and so turned the native genius into literature which abounds in inspired and artistic imagery.

The earliest manifestation of higher inspiration in art seems to have been on Greek soil; where later was a culmination of spiritual influx in this particular form, not again to be equalled for nearly 2,000 years, and then in a different medium of art and on Italian soil; but under the influence, however, of newly discovered Greek remains. No nation can claim to have given the world all the knowledge it has. One has contributed one branch one another. And prominent perhaps among the things with which Greek civilization may be justly credited, is an art impulse which has not yet expended its energy after twenty-three centuries, and which will doubtless continue potential so long as art endures. Who shall say that such developments as this are not directed by Divine power through ministering spirits, as much as the more directly spiritual revelations which form the basis of the world's great religions?

Of all types of the human countenance none have ever exceeded in beauty the so-called Greek. Its distinguishing characteristics are fullness and breadth of brow, delicacy of the lower part of the face, and particularly the continuance of the profile outline of the straight nose with the forehead, occasioned, not by a levelling down of the brow but by a filling up of the notch found at the root of the nose in most types, and thinness of the osseous structure of that organ and of the brow. Such a face expresses the highest intellectuality with good clairvoyant and intuitional development. That this type was not, however, constant, nor even the commonest, among the Greeks is proven by nearly all of their archaic sculptors and by many portrait busts and reliefs upon coins of later date. It seems rather to have been an ideal type, developed from the best natural models, as all of their art in its best period was ideal. One of the oldest sculptures in which prominence of the clairvoyant and intuitional organs appears as a seal of godlike character is the "Apollo of Thera," a late archaic work, in which the face has not yet attained the pure "Greek type," and in which the body, though imperfectly modelled, is yet much better understood than it ever was in Egypt or Assyria, and due prominence is given to the chest, the general form showing a dawning of understanding of true psychic expression. In the "Apollo of Canochus," known by a small copy in the British Museum, these points are more emphasized, with better modelling of the body and a much nobler type of head and feature. Passing over

other examples of progress towards the ideal, we come to the works of Pheidias, the sculptor in whom culminated the Greek genius, whose mutilated marbles, unrivalled even in their ruin, excite the profoundest admiration of modern artists and most impatient regret at the vandalism of Romans, barbarians, Moslems and Christians, which has in turn been wreaked upon these divine embodiments. Unfortunately, the heads of the principal figures in his great groups from the pediments of the Parthenon have been destroyed, but those remaining are of a most exalted type, while the headless and often handless trunks are still beautiful beyond compare. Pheidias' most celebrated works were the chryselephantine statues of Athene Parthenos and of the Olympian Zeus. These have perished, but something is known of each besides description, a poor marble statuette of the Athene having been discovered in Athens, and a coin found at Elis bearing the head and full figure of the Zeus in its obverse and reverse. The Athene shows that the original must have truly expressed the divine attributes appropriate to the conception of Minerva; while the Zeus has, even in the poor little coin relief, perhaps the grandest brow ever chiselled by sculptors' hand. The junction of nose and brow curves somewhat outward, thus transcending the Greek ideal itself, and expressing with the most majestic beauty of feature the all knowing powers of the Supreme God. It may be noted, also, that the cranium forms a nearly perfect circle in profile, its slight prominence being in the superior portion. Another discovery of great interest in this connection is the portrait of Pheidias, on a fragment of a copy of the shield of his Athene. The sacrilege of thus immortalizing his face cost the artist his liberty during the remainder of his life; but, allowing for the imperfections of the copy, it has preserved to us a valuable witness of what the great man was like. The face is distorted with the violence of the action, he being represented as taking part in the battle of the Amazons. But it is a most powerful head, with gigantic intellect, the region of ideality and all near it being very full, the perceptive region also, the clairvoyant organ marked by a fold of flesh, and all dominated by high spiritual faculties and sustained by a massive upper back brain. A grand man, truly! Who can doubt his inspiration?

Many examples in lesser degree might be given from later Greek art, though it was in a long decadence after the golden age of Pericles and Pheidias. But we pass these, and Roman art which sunk ideality and itself expired in a nightmare of realism; its last works being the portrait busts of the Roman Emperors, which in every way bear out their generally debased characters. Christian art, until the dawn preceding the renaissance, was a struggle of ideality with a pitiful poverty of skill in the means of expression. Then, indeed, was there a reincarnation of the true art principle. Among the many noted names of this bright period, let us consider briefly a few of the greatest. In sculpture we find Andrea Sansovino exhibiting in his beautiful figures of Christ and John the Baptist the gift of the divine attributes. Michael Angelo's Moses proves that he knew the true form of a prophet's head. In painting the greatly endowed masters are Leonardo da Vinci, Michael Angelo, Raphael, Titian and Murillo.

Titian's portrait shows him to have been gifted with fine clairvoyant power, which is traceable in many of his pictures. Correggio shows little of this and its sister faculty, and his "religious" pictures, though instinct with the most refined and lovely sensuous beauty yet lack the higher qualities of psychic revelation. Rubens, also, is a master of form and color, but not of soul, and his most successful figures are of a voluptuous and overfed type. The heads of Michael Angelo's figures are very grand, notably in his holy families and the Almighty in the Creation series. The exaggeration of physical attributes, by which he expressed his stern and awful conceptions of power, will probably, however, greatly impair the value of his figures to the anthropologist. His portrait shows fine clairvoyant and probably psychometric powers. The Madonnas, Christs, saints and, in fact, all the works of Raphael are worthy of the most earnest study in connection with the portrait which his own hand has left us, which represents a seer, and almost a spirit as well as a "divine artist." Leonardo also (with less of that flame of supernatural sweetness and purity which perhaps too early burned out the younger artist's life) was remarkably endowed with inspirational faculties, as shown both in his portraits and his works. His was a wonderful brain and wonderfully well used. In regarding his world-renowned picture of the "Last Supper" we cannot escape the conviction that the perfect characterization of each disciple is the result of something more than mere anatomical knowledge and technical skill. Note the vehemence of Peter, the cowardice of Judas and the depth of feeling of John, with his brow already formed for the clairvoyant visions his soul was to enjoy at Patmos. How did Leonardo know what a seer's brow was like? Then look at the Christ. The godlike brow instantly recalls the Zeus of Pheidias, though this is a front view and the Zeus on the coin is a profile. But the formation is the same, though in the Christ superhuman knowledge and power are bowed in the depths of human sadness. How did Leonardo know what a god's brow was like? He could not have seen the Zeus. That had perished ages before, and the only copy known was found but yesterday. There is a legend that the artist was unable to paint the head of Christ because he had permitted himself to take revenge for the meanness of an evil monk by giving his features to Judas in the great picture. The night before the day appointed for the completion of the picture the artist stood helpless and despairing alone before the unfinished work. He cast himself on the ground and lay in a trance until morning. When he awoke the priests and judges were already entering the great hall; and he appeared before them in confusion, expecting to be sent away in disgrace. But, behold, while he lay as dead, the angels had come from heaven and painted the head of Christ. Perhaps his own skilled hand did the work while unconsciously controlled by the spirits who ministered to his genius.

Works of the class we have just been considering are in a realm apart from the ordinary conventional conceptions of divine and sibylline beings. The lower type of art shows not the perfection of cephalic grandeur discoverable in these, but indicates the one char-

acter by a symmetrical formality, and the other by strained facial expression and weird gesture, while making both largely dependent upon accessory attributes and symbols. But the great masters seem to have come into rapport with the soul of things, and revealed the divinity they felt in forms impressive alike to the devotee, the connoisseur and the scientist. The ancients were perfectly schooled in the appearance of the finest forms of physical development in every action, from their familiarity with athletic exercises always performed nude; though, so far as we know, they had no knowledge of internal anatomy. The old masters understood anatomy but knew little of physiology. It is inconceivable that any of them knew aught of the functions of the brain, which were located, in popular belief (from sympathetic sensation explained by Sarcognomy), in various organs of the body. Whence, then, came the knowledge which enabled these men in past ages thus to give true psychic expression in their works to faculties but newly demonstrated in this day? If their works express only the qualities we have discovered, must not their authors have inbreathed something of that purer ether which is the breath of the gods?

Why should not the artists of the future cultivate their clairvoyant and intuitive perceptions, as well as those organs which judge of externals merely. These faculties all belong in one group, and the development of the central portion should strengthen the understanding of form, light, shade, color and composition, and give direction to ideality, and soul, the most sadly lacking element, to modern art.* What revelations of divine beauty might be given the world were the hand, skilled in the resources of modern technique, united with the clairvoyant and psychometric eye, under the control of a lofty ideal?

Composite Portrait of the Morbid.

The accompanying cuts made by the Notman Photographic Company of Boston, from negatives taken by Dr. William Noyes, of New

York, and first published in the "Journal of Nervous and Mental Disease," represent a new application of the art of composite photography, and a first attempt, so far as is known, to secure composite portraits of different types of insanity.

The composite of general paresis, or softening of the brain, is made, according to Dr. Noyes, from the portraits of eight patients — three males and five females; and the patients making up this composite were all in the second stage of the disease, when it was beginning to destroy the finer lines of facial expression.

A comparison of the composite of paresis with that of melancholia — eight subjects, all



COMPOSITE OF SOFTENING
OF THE BRAIN.

* Among the few exceptions to this general estimate of modern art, one of the most notable is St. Gauden's statue of Lincoln, recently unveiled in Chicago, which is generally pronounced by competent judges to be the finest piece of monumental sculpture in America. The impress of the intuitive and clairvoyant faculties which his history shows to have been active, is emphasized, and forms an essential part of the expression of that remarkable face.

men — will show the characteristic differences between the two diseases. The eyes of the composite of paresis have a fixed and staring look, showing clearly a diminution of intelligence, and differing entirely from the expression of the other composite, where the expression is sad and thoughtful but by no means lacking in intelligence. Of the patients suffering from paresis one of the women and three of the men had had apoplectiform seizures ; and the average duration of the disease at the time of photographing was, in the women, two and one-third years, and in the men one and three-fourths years.

Of the patients making up the composite of paresis, all with the exception of one woman, were in good general physical condition and able to go out walking, and join in the usual round of asylum life ; and this one woman was still able to go out walking on pleasant days, but was not so vigorous as the others. — *Chicago Express.*

In these portraits that of Melancholia shows a brain capable of steady and concentrated thought, with a very morbid tendency and a great deficiency of the vital forces and digestive organs. That of Paresis shows a fulness of the animal forces, with less vigor and soundness of brain, indicated by the narrower upper region of the head.



COMPOSITE OF MELAN-
CHOLIA.

Rev. James Freeman Clarke, D. D.,

WHO departed to the higher life on the 8th of June, has long been eminent as an author and Unitarian divine. He was the grandson of James Freeman, the first Unitarian preacher in New England. I became acquainted with Mr. Clarke at Louisville, in 1835. In Boston he has, for forty-seven years, been the minister of a liberal Unitarian society established by himself, and its creed, he said, was faith in Jesus as a teacher and master. His writings have been numerous, including "The Campaign of 1812," "The Great Religions of the World," "Orthodoxy: its Truths and Errors," "Events and Epochs of Religious History," "Essentials and Non-essentials in Religion," "Exotics: Attempts to Domesticate Them," "How to Find the Stars," besides a number of valuable essays and addresses, and the preparation of the hymn book of his church.

Mr. Clarke had a practical and utilitarian tendency, well adapted to the public mind, combined with a strong poetic and philosophic quality and a great love of freedom and justice, which made him a strong opponent of slavery and friend to the progress of woman, and occasionally an active participator in political movements. He was the firm friend of Theodore Parker, of Ralph Waldo Emerson and of Margaret Fuller, but not of the sturdier radicalism of Wendell Phillips. Not brilliant, but impressive and clear, he was trusted and esteemed and loved, and no man in his denomination had a wider

influence, or has done more good by his writings, which will long continue to be esteemed. His book on Self-culture is valuable for the young.

And yet, with all his fine qualities of benevolence and intelligence, which were largely indicated in his brain, he had not the qualities which might be expected in his position, for nature had not given them. The development of reverence and spirituality was very imperfect, and the loftier qualities which they inspire were not conspicuous in his creed and character. His religion was a refined, benevolent moralism and sense of justice; but to the spiritual, which is commonly but erroneously called supernatural, he was almost blind. He saw little or nothing of this in religious history, and was voluntarily blind to the spiritual science of the day, expressing his contentedness that he knew nothing of the future life. The revelation of the future which comes by Psychometry he neglected also, although I urged it upon his attention. It was enough for him to be the beloved moral teacher of a large society, without attempting to carry them beyond the settled convictions of the day. He had not the fearless and advancing spirit of the Apostles, for, although familiar with the truth of Psychometry, and sufficiently appreciative to express to myself his surprise at its slow progress to general recognition, he never lifted a finger to promote its progress, but expressed the opinion that Bostonians might in time become interested, and then their interest would be very great.

That Psychometry is a greater revolutionary agency for human progress than anything (or, indeed, all) that is now taught to the educated, did not inspire Mr. Clarke to give it the least aid, though no one here could have rendered it greater service. He is now in a world where he can realize his great error, and I shall appeal to him there to rectify the great error of his earth life, an error which suggests the grave question, Has a public teacher, who is trusted by the people, a moral right to withhold from them any great vital truth which he may possess, when its presentation involves neither danger nor disgrace? A suggestion from Mr. Clarke would have been sufficient to secure the respectful consideration of the subject by Harvard University; but his lips were closed. In this the learned scholar, Clarke, was a different man from the moral hero, Pierpont. No doubt he did well the task that he assumed; but how much nobler a record has he lost by that which he has left undone.

It is this moral apathy in the very conservative East which paralyzes the propagation of many a truth. Of what use is it to convince the social leaders of any truth, if they neglect or abandon it as soon as convinced. There is, I trust, a different spirit in the free West and in many of the rising generation.

The assertion is often made in reference to this class of semi-progressive—but, in fact, timidly conservative men—that they “maintained intellectual and spiritual hospitality toward all who came;” but it is not true. Men like Pierpont and Parker are very rare.

The Presidential Candidates of 1888, AS SEEN BY PSYCHOMETRY.

The *Manual of Psychometry* has sufficiently demonstrated the reliability of Psychometry as a guide in the choice of public officials, physicians, teachers, friends and companions for life. The time must come, in the progressive enlightenment of the age, when the voice of Psychometry will be listened to by the people of the United States. For the present, it addresses only the advanced thinkers, who are readers of the JOURNAL OF MAN.

Of Mr. Cleveland and Mr. Blaine, it is not necessary to say anything more at present. They were psychometrically described in the *Manual of Psychometry*, and, in accordance with that description, I would say that the election of Mr. Cleveland over Mr. Blaine, by a small majority, was as fortunate an escape for our country, as the election of Thomas Jefferson over Aaron Burr. Of course, Mr. Cleveland is not the equal of Jefferson, except in integrity and firmness; but I believe that Burr would have made a safer and more desirable President than Blaine. The popular enthusiasm for the latter is but an additional evidence of the fallibility of popular opinion, which preferred as commonplace men as Zachary Taylor and Gen. Harrison, to the unrivalled statesmen, Clay and Webster.

Of the candidates before the people at present, I have obtained the psychometric descriptions which follow. The reader will bear in mind that the psychometer is entirely in the dark as to what she is describing — not even knowing, in most experiments, whether it is a person, an animal, a thing, or a place, until her own intuitions reveal the truth.

PSYCHOMETRIC DESCRIPTIONS.

No. 1.—“This is a male. I guess he's a politician. I guess he's an honest man, well meaning; but he does not seem very great or high-toned; seems rather an ordinary man — nothing extraordinary — but a man of great decision of character.

He seems like a person that has not the genius in him that he should have. He has had some kind of a military career. I think he is past the middle age, — past fifty. I think he has borne a good character. He has had his ups and downs, but is in a good position now.

[What are his views of politics?]

I think he is a strong party man. He would go a good ways to carry out a party principle. If he were President he would turn things over. He is hard to suit; would take pains to suit himself. I think he is a Republican.

He has good powers as a speaker. His career has not produced much blame. He understands himself very well. I think he must be a candidate for the Presidency, for he is looking forward to it, and expects it, and I think he is a friend to Blaine. If elected, he would be a tool for his party. I do not think he will be elected, but

it will be a close race. He will not be as good a President as Cleveland; not as careful in his administration. He is not so hard a worker."

Thinking that possibly the portrait might not do *full* justice to the subject, I made another experiment, which resulted as follows:

"I think this is a political character. He is tolerably efficient, but I do not feel any greatness about him. But he has considerable strength of character in some directions. He has a great deal of fidelity to his party and his opinions. It seems to me that he was in the war. He has been a military man and was probably a very good commander and efficient officer; but he would not be as firm and successful in a political career. I do not think his career could be censured, but there is something wanting in his character. I do not think he is much of a statesman. [What of his politics?] He seems a Republican. He could make a good speech that would read well, but could not throw much magnetism into it. [How does he compare with your impressions of Sherman? (This was after she had described Sherman.)] He is not as ambitious as Sherman, and has more integrity. He is a reliable man — free from trickery."

This was Gen. HARRISON. The expression as to not being elected could hardly be considered prophetic, as it was not the result of any care or deliberation.

The psychometric opinion of Gen. Harrison coincides well with that expressed by Gov. St. John, himself the former temperance candidate. To a reporter of the *Herald*, Gov. St. John said: "I think Gen. Harrison is a very respectable man. I don't think he is the equal in ability of Gresham, or Allison, or Sherman. I know nothing to indicate that he is not an honest man, and I have no doubt that he will be a faithful servant of his party."

The *Herald* editorially says: "Gen. Harrison may be relied upon to act with his party, not grudgingly but willingly, on all occasions."

No. 2.—"This is a different kind of man. I think he is a politician. He is a smooth kind of man; a smooth talker. He has pretty good ability, and some good ideas. But he is rather a selfish man. He is ambitious; does not aim to be second to any one. He has good ideas of management, and of foreign affairs. He is independent financially, and has a good deal of money. He is a strong partisan and Republican. He is very hopeful. He is confident of being elected to high office. He has decision and good management. He aims at the highest position. He is a good speaker, and has pleasant manners.

[How does he compare with Gen. Harrison?]

I think he is preferable as a social man. He is more agreeable than Harrison. He is very well self-satisfied as to his own abilities, and they are equal to Harrison's. He aspires to the Presidency."

This is L. P. Morton, candidate for the Vice-Presidency. Its correctness will be generally recognized.

No. 3.—"I suppose this is a person. It seems a public character. There is a good deal of intellectuality and force, but it does not seem an altogether stable mind. He seems doubting, and reaching

out for information. [What has been his career.] He has had a career that has not given him much satisfaction,—rather a stormy career. He seems like one who has spent his life in grasping after something, and many of his ideas or plans have proved shadowy, and faded away from his grasp. He has not had the success that he demands and considers himself entitled to. [Why not?] Perhaps his enemies or rivals interfered with him. He has held governmental positions, and seems like a statesman. [Of which party?] Republican. He is an aspiring man, and wants to have all possible controlling influence. But I don't think he has the ability for a very high office, which would make great demands upon him. I don't think he has been a governor. I think he is patriotic, and as to integrity, he would probably compare with other prominent politicians. [How does he compare with your description of Harrison?] I think he has a little more talent. He can make a very good speech. [How does he regard Blaine?] I think he is antagonistic to Blaine, but conceals his sentiments. There is a restless ambition about him which I don't understand, unless he is very anxious about something. I don't think he feels satisfied. [What would be his views on financial questions?] I think he would lean toward the money power or banks; but he has peculiar views of his own, which I don't entirely understand; they are too intricate."

This was senator John Sherman, lately defeated as a candidate for the Republican nomination, partly by the friends of Blaine, and partly by the Michigan candidate.

To illustrate the accuracy of this opinion, I might quote from the *Boston Herald*, which is in a good position to give an impartial opinion, and fully illustrates his grasping ambition, and his *instability*:

"Why, then, is not Mr. Sherman popular? Is it because he is too good a man for his party? We do not think any one claims this. Neither is he injured by being great to eminence, as some think were Webster and Clay. . . . The reason for this is not far to seek. He is not true to himself. He does not act out the best that is in him. He is more concerned to promote his personal ambition than to do justice to his talents for public service. . . . He cannot command the nomination of his party, as did Mr. Clay, and as Mr. Blaine has commanded it later, by invoking its enthusiasm. He works for it, therefore. We doubt if anything is to be gained by working for a nomination to the Presidency. . . . His fatal error is that if at first, when he came to their consideration, he favored what was right and what was for the benefit of the country, the longing to be President has later beset him, and has led him to change his attitude in the hope of catching votes for the nomination. He has injured himself with patriotic men by his inconsistency, and he has gained no support that compensates for it. It is the progressive men who succeed, and Sherman has refused to be progressive. Working for the Presidency seems to be incompatible with progress."

No 4.—"This seems a man. I don't know whether he's a professional man or not. He seems something like a physician, but he is not one. I guess he's a politician,—thoroughly a politician. I

I think he's a writer. His ideas would be acceptable to the masses. He is rather ultra and vigorous. His ideas on governmental matters would be acceptable to many. I don't know where to put him. He may be a New Yorker. I can't place him among the Democrats or the Republicans; he seems independent. He has very humanitarian sentiments, and would favor measures to suppress evil, and help the working classes, and promote education.

He has a great deal of ruling power, and would show his independence by taking a stand against persons in high rank,—against anything he considered an infringement of right principles. He is a fine speaker, makes a telling speech. He is well read and cultivated. He has a political ambition, but he would not feel disappointed if his ambition was not attained.

I think he has lived in various places, and is acquainted with business matters. He is a splendid financier, and is, or has been, largely interested in important business matters and corporations.

[What are his views as to the currency?]

I think he is in favor of the Greenback party.

[What capacity has he for occupying an important office?]

He has fine capacity. He understands financial matters thoroughly, and would conduct them with a great deal of ability. I think he is acquainted with manufacturing operations. I think he feels hopeful,—feels that his party is increasing. He goes with a party, but is a seeker of the truth.

[What do you think of his capacities as a Presidential candidate?]

I think he would make a very good President. He is of a positive and decided nature. He would sustain those who would discharge their duties, and I think he would support the Tariff, and put some check on immigration. He wouldn't favor the banks; his policy would differ widely from Sherman's, and would favor an abundant currency. He is a well balanced man.

[How does he compare with Gen. Harrison?]

I should prefer him to Harrison. He has a more democratic feeling; is more reformatory.

This is A. J. Streeter, the chosen candidate of the Union Labor Party. His name and principles are so little known to the majority of American citizens, that the best service I can render the reader will be to quote brief passages from one of his recent addresses, delivered at Hopkins, Missouri, as follows: "The late President Lincoln, a man who came up from the people, in his strength said: 'There is one thing to which I wish to call the attention of Congress and the people, and that is the attempt to put capital above labor in the government. Labor was prior to capital. Capital could not exist if labor had not first existed; and, hence, labor is entitled to the higher consideration by the government.' This is a true principle, spoken by a true man of the people; and upon that principle as the corner-stone of our faith we propose to build another reform party. We call it the Union Labor party.

"What the lamented President Lincoln then foresaw is to-day an accomplished fact. I say to you distinctly that both old parties are

owned and controlled by the money power, and it makes no difference which one you support or is in power, the robbery will go on as before. The industrial classes must learn that they can accomplish nothing until they stop wrangling and are united as one. We now come with the olive branch and the remedy, and tell you that you have no hope save through a new party of reform.

"'Reforms,' said the late Henry Wilson of Massachusetts, who stood high in the councils of the Republican party, 'do not come through the instrumentality of an old political party, but through a new party organized purposely to accomplish them.' Is there not something wrong, when the great agricultural interest of the country, and upon which all other industries are based, is struggling with debt and mortgages that are sinking the farmers deeper and deeper in debt as the years roll on, and until thousands are no longer able to make themselves comfortable nor their families happy ?

"I believe that when neither you, nor this old gray-headed farmer, with all past experience in farming and stock raising in Missouri and Illinois, can make a dollar in the business, there is something wrong, and the conditions should be investigated.

"We demand that there shall be more money in circulation, cheaper rates for transportation, cheaper rates for use of money, and that corporate monopolies and trusts, which have been robbing us without hindrance from either of the old political parties, shall be taken by the throat and choked to death. Should not this be done ? Have not both old parties failed to do it ? My good Christian friends, men and women, let me ask you a few questions, you who worship Jesus of Nazareth, the son of a carpenter. If He whom you worship was on earth to-day, which side of this question do you think He would be on ? Would He be on the side of the moneyed aristocracy and trusts or on the side of the industrial people ? If you, in your heart, think He would be with the people then you should also be with us, or you need to be born again.

"Our platform says, 'Arbitration should take the place of strikes.' Is not that right ? Labor strikes are unprofitable and often a failure, and disturbers of business ; hence we want arbitration to take their places. Employers and employes should be compelled to arbitrate their difference by penal law."

No. 5.—This is a man of solidity of character — of mental stamina. I think he is dignified in bearing and scholarly. He would like mental occupation. He is not a working man, but has good business accumen. I think he is philanthropic — would do a great deal if he could — would favor philanthropic schemes on a large scale. He does not seem much of a politician in the sense that many are. [How is he generally regarded?] He is looked upon with much satisfaction — is a popular man. He is better adapted to professional life than business — would make a good physician. He would make a good lawyer — a *splendid judge*. He is a man of exquisite judgment — would be good in any capacity. I think most probably he is a judge. He is a man that would take a high rank and his opinions would be received with great respect. He has had a good career, free

from censure. He knows his worth, but does not over-rate himself. [What do you say of his politics?] I think he is Republican. [How would you like him for President?] He would make a good President —very thorough; he would fill the place very creditably. [How does he compare with Sherman and Harrison?] He would make a better President than either. [How with Streeter?] He may be more astute and scholarly. He is a good man. His religious views are liberal. He would scorn intrigue or any offer of it. He is about the right age to fill a high office."

This was Judge GRESHAM, and the opinion expressed coincides with that of the public generally. There has been no mistake in public opinion in reference to him.

The manuscript of the foregoing opinion having been mislaid, another experiment was requisite to secure an opinion, and on the 21st of June the following impressions were given after the entire seven had been described. It corresponds with the previous opinion, but adds an expression of his sentiments at the time. Of this we have no knowledge, but I presume it is true as usual.

"I feel great activity and stir—a man full of nervous energy. Something is animating him very much. He is in doubt about something.

I would place him high in the political field. He has great responsibilities. He is not afraid to assume them—would take any amount of labor. He is faithful to his party. [What party?] The Republican; but he does not feel entirely satisfied in his secret thoughts. Some movement or change in the party does not please him. It brings a feeling of vagueness to me. He is a true man, but he is fixed in the party so that he may not change.

He does not feel like a soldier, but has some rank or office. He would administer any office with integrity and nobility of purpose. He would rank among the best lawyers of the country, and would make a good judge. His decisions would be fair.

[What capacity has he for a high office?] He has a fine capacity. His methods are clear and concise—no mystifying. He acts with precision and justice. He is very cool. His friends think he is competent for the Presidency. I think so too.

[How does he compare with other aspirants?] He compares well with Cleveland—has a great deal of application. He is superior to Harrison—has more integrity than Sherman. He would not be entirely controlled by party. He knows his own worth and power. He feels competent to the Presidency if chosen, and has many friends who are warm and earnest in their praises. He is liberal in his sentiments on religion and all other matters."

GRESHAM was certainly the best man before the Chicago Convention, and it was the influence of the Blaine party that prevented his nomination.

No. 6.—This is an executive man. He is not a military man. He seems a man gifted with a great deal of energy and business capacity. A fearless man and has strong points of character. I think he has political ambition. He is an intelligent man and has occupied some promi-

nent positions in government. He does not seem a great talker or speaker, though he has talent for it. He is quite a talented man. He seems to be a great ways off from here, though in this country — that is his home. I do not know where he is now. He seems to have large interests, I do not know where, and superintends a great deal. He is not in literary labors, but practical.

[Is he much in politics?] He is in politics, but not a common politician ; has not the tricks or intrigues that men use in politics — nothing of the sort. He makes his reputation and money legitimately. He has an excellent reputation, wins the esteem of men, and his subordinates like him. I think he is a Republican in politics and stands high in his party. He is liked.

[What of his capacity for the Presidency?] I do not think he has had quite enough experience. [How does he compare with those you have examined?] He is far better than Blaine, equal to Sherman in talent and better in character. He has more talent than Harrison, more executive and financial ability. He compares well with Gresham, though I rather prefer the latter. He will sustain himself before the people with increasing popularity.

This was Senator ALLISON, and the description corresponds well with the general expression of the press in reference to his public career. The psychometer being almost entirely unacquainted with politics and seldom reading any political news could not have had any preconceptions of character to mingle with the impressions. Her knowledge of public men has been derived entirely from psychometric impressions, and I have never found it mistaken.

No. 7.— I think this is a public man and a public spirited man — one who has been very much honored and respected — a man of good principles, steady and sure. I think he is a statesman. He has a good deal of political influence — is popular — has had a correct career — nothing against him. He seems mature, past the middle age and through with ambition. I don't think he aspires to any office, though he might accept it if offered. He is in independent circumstances. He is a party man, but a conscientious one. He is a good talker — can make a very able political speech on any political question. He is not dictatorial or one sided, but ever ready to listen to advice or opinions ; not dogmatic, though he has fixed opinions I think he is benevolent and genial. He is brave and courteous. He would make a very good public officer, a splendid President, a fine judge. He has legal knowledge — a judicial mind. I think he is a Democrat. I think he lives to the West. He is not young, but in full vigor, and likely to live many years. He would take care of himself and not indulge in any excess.

[How does he estimate other public men?]

He would approve of Cleveland and his acts. He does not like Blaine's principles. I think he is a candidate for high office and expects to be elected.

This is ALLEN G. THURMAN, the Democratic nominee for Vice-President, whose friends would cordially recognize the correctness of the description. Mr. Thurman has expressed a high opinion of President

Cleveland, and warm approval of his administration. The Democratic party has a decided advantage in the character of its nominees. Their opponents might have presented a ticket of equal personal merit, but have failed to do so.

Aside from personal considerations, there is not a great deal to interest one deeply in the contest. The differences of the two parties are too small to justify a fierce struggle. To reduce the national excess of hoarded taxes by lowering the tariff from 47 per cent. to 43, is a cautious measure, and the cry of free trade raised against it is a part of the usual unfairness of politicians. To take off the whiskey and tobacco taxes is a measure which the Republican party, in the days of Lincoln and Sumner, would not have tolerated—they would have called it Democratic corruption. The party has degenerated under the leadership of Blaine, and shows little radical difference from its opponent, while neither of the two great parties has taken any decisive and reformatory position on the really great questions of currency, monopoly, temperance and woman suffrage, which they have left for more progressive parties. The most surprising feature of the contest is the reversed attitude of the Republican party, heretofore opposed to whiskey, opposed to the free coinage of silver, and warmly in favor of national banks, even to the extent of Sherman's policy—but now in favor of free whiskey, in favor of silver money and opposed to favoring national banks. Such may be the platform, but that the entire party has suddenly changed is incredible.

Perhaps the nomination of Gen. Harrison may be partly explained by reference to an exceedingly frank letter written by Senator Ingalls, dated "Vice-President's Chamber, Washington, June 16, 1888," in which he says: "It does not make much difference who is nominated in my judgment. The candidates will cut but a small figure in the fight. We can elect anybody or we shall fail. The least conspicuous and therefore the least complicated may well be the best."

The *Chicago News* said: "That the nomination of Gen. Harrison had for the nonce a depressing effect on the Republicans no one will deny."

Harper's Weekly says: "General Harrison appears in the canvass as the representative of high and higher protection, and of free whiskey and tobacco, rather than a lighter duty upon any class of articles produced in this country. In other words, he is for an average of 47 per cent. instead of 40 per cent, and for a profuse and consequently demoralizing expenditure of a surplus, instead of leaving it in the pockets of the tax-payers." The tariff reduction proposed is less than the *Weekly* states. Chairman Mills states the average to be not 40 but 42.99 per cent.

ANTHROPOLOGY.

The 14th Chapter of Anthropology--on the Recollective Region, could not be prepared in time for this number. It will appear in September.

Miscellaneous.

HARVARD COLLEGE.—*A spirit of improvement.*—At the “class day” ceremonies of Harvard, June 22, the oration was delivered handsomely by Herman Page of Boston. Several expressions in it indicated that Harvard is beginning to be at least conscious, if not ashamed of its well known clannish exclusiveness and cold indifference to the pursuit of truth and the cultivation of the nobler qualities of the soul. Possibly Harvard is capable of slow improvement; at least, the following expressions point that way:

“Harvard Indifference!” How often have those words sounded in our ears, till sick at the reproach we have wished them blotted from the language. What do they mean? Are we less earnest in the pursuit of truth than our fathers were? We can honestly reply that Harvard’s sons never sought the truth more earnestly than now.” From this it seems that the young gentleman considers the past history of Harvard his model; if so there is no hope of improvement. Again he adds: “Yet certain it is, that the world looks upon us as thinkers rather than doers of the right.” The world understands you, then. Again, “How far the opinion is wrong is not for us to consider. *We know, alas too well, how far it is right.*” Again, “The danger of our growth, however, has been . . . that the evil should be accentuated by the *increase of cliques and habits of exclusiveness.*” “These faults are the curse of society at large, as much as they are *the curse of the college.* There, as here, men sneer at those who are more useful and honorable than themselves, because they are of a different set. There, as here, the work of men who are of our social position is contemptuously set aside or quietly disregarded by those who consider themselves of a higher grade. Because these evils are in the world, so much more strenuous should be our efforts to drive them from the college.” “Classmates, if we have shown any individuality as a class it has been in this,—that we have made a stand against snobbishness.” “*It will take years* to eradicate the spirit of exclusiveness from an institution where it exists, not only through circumstances, but also by tradition. If the ideals which we have held before our eyes are now thrown aside, our work will have amounted to little; but if we have infused into the students in college a greater desire and determination for a more democratic spirit than exists here to-day . . . our efforts have not been in vain.” “We should go forth into life, not only to think, but to be, with all that enthusiasm which springs from a keen brotherly sympathy with all who seek the truth, with a determination to cast aside all false standards and honor every one who leads a manly life.”

This is emphatically a new departure for Harvard, for which Mr. Page deserves credit. When I shall discover that it amounts to something more than an oratorical flourish, I shall not hesitate to mention the fact. Heretofore I have observed only the intense bigotry of the medical graduates of Harvard, and the very frigid indifference of Harvard to the most important scientific discoveries in its vicinity,—an indifference of such an iceberg quality as to make it useless to offer truth where it is not wanted. The wonder is that such an expression as “brotherly sympathy with all who seek the truth” should appear in a Harvard oration.

A leading member of the Harvard corporation was for many years aware of the truth and practicability of Psychometry. Did he ever mention the subject to his associates? I think not. Such truths are stifled in the Harvard atmosphere. Would a Harvard professor to-day desire to bring

before his colleagues any new truths far outside of their circle of ready formed opinions? or even to propose that they should listen to its exposition? Their orator truthfully says that such things are "contemptuously set aside or quietly disregarded."

A CORRECT INTUITION.—A very intelligent correspondent in Nebraska writes: "A year ago I got the 'Book of Life' by 'Sivvartha' and in some things was much pleased with it. Now, since reading your exposition, I feel confident it was the parts taken from your writings that I liked. All the time I was reading the book I had the impression the author was an impostor, and am glad to know the truth concerning it."

SLOW PROGRESS OF THE FACULTY.—The French have been making experiments on the effects of medicines on sensitives, somewhat similar to what I have been doing for forty-five years, and the transmission of medical potencies by electricity, which I have been teaching so many years, while denied by the colleges is beginning to be realized in Europe. "In *Progrès Médical*, Professor Adamkiewicz claims to have obtained remarkable results from the combined action of chloroform and the constant electric current, in facial and other forms of neuralgia. The electrode is made of hollow charcoal, into which the chloroform is introduced, and from which the current sends it into the tissues.

"That this power of penetration may be thus obtained, is thought to be shown in the fact that when chloroform is colored with gentian violet, and applied as described to the ear of a rabbit, the tissue becomes dyed.

"In the human subject, the action of the constant current and the chloroform produced a burning sensation, followed by local anaesthesia, except where the nerves are deep-seated, as in sciatica."

This, however, asserts only the transmission of substance. The transmission of potencies without substance is yet far beyond the limits of collegiate science.

Another specimen of slow progress is seen in the steady refusal of the old colleges to look into the Eclectic and Homœopathic systems of practice. The Homœopathic League Tract says: "Dr. Kellogg, physician to the Homœopathic Mutual Insurance Company of New York, collected the statistics of the deaths certified to by the allopathic and homœopathic practitioners of five cities, viz., New York, Boston, Philadelphia, Newark, and Brooklyn. From these it appears that 4,071 allopathic practitioners reported 72,802 deaths, while 810 homœopathic practitioners reported 8,116 deaths. It thus appears that while the allopath loses by death annually on an average more than 17 patients, the homœopath loses only 10. Dr. Kellogg concludes: 'Had all these 80,918 cases been treated homœopathically, upward of 32,000 lives might have been saved to their families and the world.' A startling commentary this on the practice of that school of medicine which arrogates to itself the titles of 'scientific,' 'regular' and 'rational,' which affects to regard the practitioner of the homœopathic school as unscientific, irregular, and irrational, which excludes him from its societies, refuses to hold professional intercourse with him, and brands him as an ignorant charlatan or a dishonest quack."

BOSTON HEALTH.—The Boston climate is unfriendly to the lungs, as shown in the mortality from pneumonia and consumption. In the year ending July 1st the mortality from pneumonia was 706, having been 459 the year before. The mortality from consumption was 754, that from bronchitis 308, having been 250 the year previous. The harshest part of the year for the lungs is the months of March and April, which were peculiarly harsh this year.

The writer having an attack of influenza at that time which would have passed off speedily in ordinary weather, found his recovery tedious and difficult, in consequence of the depressing atmosphere. One-eighth of the mortality of the past year was due to what are called preventible diseases — diseases which show an ignorance and neglect of the laws of hygiene and sanitation, which an enlightened education may remove in the future. Meantime we must bear the penalties of ignorance.

PROGRESS OF WOMEN. — Baroness Gripenberg said in Chicago that the *women of Finland* have been enjoying municipal suffrage since 1879. There is certainly enlightened progress in that country — they are advanced in industrial education and teach carpentry and sewing to all the pupils. In the United States the last census reports 2,432 woman physicians and surgeons, seventeen architects, and forty-eight chemists, assayers and metallurgists. The WOMEN'S COLLEGE in Baltimore re-opens next September. It has bright prospects and the property is worth \$340,000. Dr. Hopkins is president. The *King's Daughters* are said to number 20,000 in the United States. *Gabrielle Desmontil* has distinguished herself in France, gaining the first prize and diploma of honor in the examination in medicine and surgery under the auspices of the Woman's Union of France. She is accomplished as a linguist, artist and musician. "Miss Cornelius Sorabji, who recently was graduated as bachelor of arts at the Bombay University with marked distinction, has been appointed a fellow of the Ahmedabad Arts College and has entered upon her duties as a college tutor. The Bombay newspapers notice as remarkable the fact that at a time when municipal school committees will not intrust the education of even little girls to women, a young lady is thus set to teach young men." "A New York dealer in laces is exhibiting a specimen of lace of an extremely delicate pattern, and so light that it can almost be blown away by a breath of air. This lace is made of steel rolled as fine as the point of a cambric needle. It is not woven, but stamped out of a sheet of low-grade steel, so that it should not be brittle. It was turned out of a small Pittsburgh mill, and sent to the dealer to show what could be done in that line. In the course of time other patterns will be made, heavier, perhaps, but certainly more tenacious than this piece. There is said to be no question as to its durability, and its cheapness would make it the most salable of all laces on the market. It may create a revolution in the lace market if rust can be guarded against."

THE INTERNATIONAL COUNCIL. — Moncure D. Conway says of this gathering: "Although the press has fairly reported the proceedings of the eight days' Council of Women which has just closed its sessions at Washington, the significance of that congress, its picturesqueness, its impressiveness, have not been fully reported in any account I have seen. Although for more than a generation I have been an interested and tolerably close observer of what is called the Woman's Movement, I have for the first time become aware, while attending these sessions, of the immeasurable work for human benefit which women have achieved during that time.

Emerson used to say that eloquence was cheap at anti-slavery meetings. The same is true of this woman's congress. I remember days passed in the Capitol listening to the eloquence of Webster, Clay, Corwin, Seward, Benjamin: since those times I have never heard speeches so impressive, eloquent, statesmanlike, as those in Albaugh's Opera House. They were free from rant, and, if sometimes touched with fanaticism, were always quiet and candid."

WOMEN'S RIGHTS IN KANSAS.—Oskaloosa, Kansas, is under petticoat government. At the last election, Mrs. Mary D. Lowman was elected Mayor and five ladies were elected to the council. There are no men in authority at all. The women are all married, highly respected and sensible. They are opposed to granting any liquor licenses or establishing billiard rooms. This is the first experiment of feminine government and will no doubt whet better results than New York, Philadelphia and Boston.

IN HARVARD UNIVERSITY the highest prize (\$100) for an English essay was awarded by the judges to E. B. Pearson, and then it was discovered there was no such student on their rolls. E. B. Pearson was a young lady in the Annex provided for women. Hence she could not receive the prize, but got one of \$30 in the Annex. \$70 was the penalty for being a woman.

PROGRESS OF DR. MCGLYNN—At a large and enthusiastic meeting of the Anti-Poverty Society in New York, Dr. McGlynn said: "The worst enemies of religion were the false teachers of religion, who under the guise of their holy vestments were in reality only stealing the livery of heaven to serve the devil.

"It is the rotten, brutal, temporal power of the Pope which has been standing in the way of Italian unity and makes the better class of Italians hate the mother Church with a hate which we can only faintly feel, and small blame to them.

"In this country we have seen how the Church can stand in the way of any one who will stand out for the people."

The death of El MAHDI, the prophet hero of the Soudan, has left no one competent to fill his place and the movement he led will probably collapse. His successor, Abdullah, calls upon the faithful to follow his lead against the infidels; but the people have suffered so much from military tyranny and taxation that it is not probable he will be able to accomplish much. The country, will be utterly ruined if the war policy is prolonged.

WAR MATTERS have been discussed in Congress. There is no occasion for alarm, although Senator Hawley wants our entire coast protected by fortifications. It will not take many dynamite guns to demolish all the navies and armies that the world can send to our coast. We are presenting a noble example to Europe, and if we had statesmen of the highest order we might use some influence in favor of universal disarmament. European nations are running the Devil's race in developing powers of destruction. England has just built the fastest warships in the world, two of which have been able to make 23 miles an hour. One of them measures 2,800 tons and her hull is made of steel. The French have got a new rifle, the Lebel rifle, which fires without smoke and outshoots anything known. At 1,200 metres it shot through a poplar tree.

America is making equal progress. The new explosive called Emmensite, invented by Dr. Stephen H. Emmens, although perfectly safe to handle, surpasses all known explosives. Three pounds of Emmensite broke off and crushed thirty-five tons of rock from a hillside. With a Springfield rifle, 15 grains of Emmensite powder drove a ball through five boards an inch and quarter thick and flattened it against an iron plate, while seventy grains of gunpowder drove the bullet through but four boards. Dr. Emmens thinks that with a forty foot gun he could fire twenty-seven miles. He has also invented a torpedo gun to fire explosives. With such weapons all theories of foreign attacks on this country are delusions.

cure and its delusions was the noblest exposure of the works of some of these latter day reformers that I have ever seen.—W. R., California. I hope that you will be able to carry out all your plans to benefit the human race.—J. A. T., Florida. I have long considered you as standing at the head of teachers of Anthropology. I am deeply interested in the topics discussed in the JOURNAL OF MAN.—A. G. H., New York. It is not half large enough.—Mrs. P. E. E., Michigan. It is just what liberal and progressive people need.—C. C. I., Virginia. You ought to have more space in which to expound the grand themes which engage your attention.—A. E. N., Massachusetts. Anxiously awaiting the announcement of the new Therapeutic Sarcognomy.—E. D., New York. It is a beacon light on a high tableland.—D. H., M.D., Michigan. I have been greatly pleased and edified.—G. P. B., M.D., Pennsylvania. I was a subscriber to the JOURNAL OF MAN in 1849, and would not be without it if it cost five times its present price.—M. W. B., Ohio. I am more and more impressed with the value of the JOURNAL OF MAN.—Rev. J. W., Michigan. I wish the JOURNAL were five times as large.—J. T. C., Canada."

The Sanitarium or Health Palace of Dr. Flower, on Columbus Avenue, Boston, is undergoing such extensive changes in the building under the able superintendence of PROF. HUMISTON that it cannot probably be ready for use before September or October. The new arrangements, in the way of ventilation, baths and novel medical appliances, will present a model, which is to be hoped may stimulate imitation in other public institutions. We may anticipate in this institution practical illustrations of the value of SARCOGNOMY in the art and science of healing.

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"MANUAL OF PSYCHOMETRY"—The dawn of a new civilization"—Explaining the discovery by which mankind may acquire the command of all knowledge.—"The like of this work is not to be found in the whole literature of the past."—*Home Journal*, New York—"A discovery which the future historian must place among the noblest and greatest of this great epoch of human thought"—*Theosophist* Madras, India. Price by mail \$2.16. Published by the author, 6 James St., Boston.

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Discoveries so grand and revolutionary as these may not (though well authenticated and recognized as true by all who are well acquainted with them) attain their position in the old colleges for half a century, but they are already adopted in the largest and most perfect sanitarium in Boston, and by private pupils, and Dr. Buchanan has already been recognized by two leading medical journals as the "highest living authority" on "the psychic functions of the brain" which have been developed beyond the crude phrenological system into a complete Anthropology. The instruction given is not a matter of speculation or doubt, and requires no argument, for it is demonstrated as presented, and is as cordially accepted as the demonstrations of chemistry by all listeners. It begins with an exposition of the structure of the brain and its relations to the body and after showing the new methods of treatment, concludes with a basic exposition of universal philosophy. Fee for the course \$25, to second course, students \$15, for the diploma of proficiency \$5. Address the president,

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